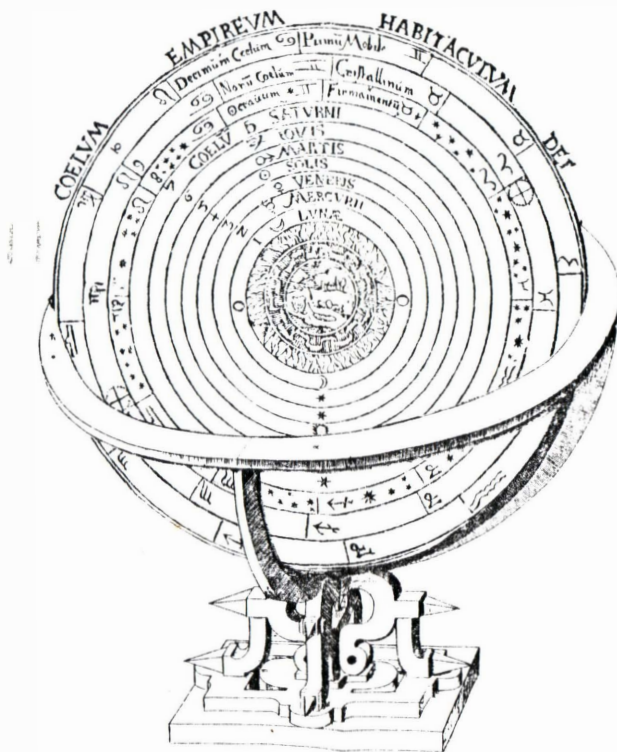


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Number Four (Incorporating MUFOB 53)

SUMMER 1980



THE
PLURALITY
OF
WORLDS

MAGONIA

NUMBER FOUR

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EDITORIAL

During the course of some fairly wide-ranging reading around the periphery of ufology, in the compilation of INTCAT and in my professional work, I have developed some notions that I want to share.

There is a great need for interdisciplinary approaches - these tend to be missed. For example, anthropologists studying religious movements show little interest in the content of visions. On the other hand, 'historians of religion' may study the symbolism of visions, but never dirty their hands studying the social background. Historians, psychologists, sociologists and anthropologists often know very little about each others subjects. None seem to refer to contemporary science - and vice-versa.

Parapsychology lacks a social dimension, which is most regrettable. Studies of poltergeists have referred to the micro-society of the family, but rarely refer to the wider social background.

Conversely, sociologists, anthropologists and historians often avoid discussing the 'reality' of parapsychological phenomena.

The 'Ufologist', or whatever generalised discipline might emerge to replace that species, has a useful co-ordinating role. He/she must be prepared to read widely outside their own area: but this implies some degree of vision and imagination amongst 'Ufologists', all too often lacking.

It is painfully clear from the

literature, that those who hold to any 'closed metaphysical system', be it Bible Christianity, Logical Positivism, or Spiritualism, Marxism, Freudianism, or any thing else you might care to mention, have very little indeed to contribute to a subject in which a high degree of toleration and 'distancing' from the surrounding culture is needed.

It is equally clear, for reasons that are not very easy to fathom, that many people who could be devoting their talents and energies to a real investigation of the UFO experience, prefer to get sidetracked into essentially sterile issues. An example of this is the vast amount of energy being wasted on an 'exact' definition of the word 'UFO'. My impression is that this is a defence mechanism which keeps the strangeness of the UFO experience at bay.

Many ufologists seem to continue to make totally unwarranted generalisations. These include the assumption that UFO percipients are always subjected to ridicule; but while this may be true in some small-town, conservative communities in the USA, it does not necessarily apply in the UK.

Actually, stories in which people deliberately subject themselves to ridicule or make themselves targets for abuse, are not uncommon in both the national 'gutter' press, and the local papers. In fact, stories of people who claim to have UFO experiences receive very similar treatment to stories of people who have been

Continued on page 17

THE PLURALITY OF WORLDS

John Harney

PART ONE - FROM ANTIQUITY TO THE EIGHTEENTH CENTURY

We may perhaps gain some insight into the real nature of the controversy concerning the extraterrestrial hypothesis (ETH) as an explanation for UFO reports by examining the historical development of the idea of life on other worlds.

Our attitudes to this question are determined, to some extent, by the traditional world pictures and world views which we have inherited. Traditional western thought is derived from a fusion of Graeco-Roman and Hebrew ideas, together with the development of Christian theology. Western philosophy and theology were increasingly influenced, from about the time of the Reformation, by the rise of modern science.

The ancient Greeks entertained various ideas concerning the nature of the universe but the model which dominated medieval thought was that of Aristotle. For him the Earth was stationary at the centre of the Universe. The sublunar world of gross matter consisted of the four elements, earth, water, air and fire and natural movement in this sphere was upwards towards the lunar sphere, or downwards towards the centre of the Earth. The rest of the universe was quite different in nature, consisting of a perfect, unchanging substance called the ether, or quintessence. The natural movement attributed to this substance was circular. Thus all of the unchanging heavenly bodies moved eternally, with uniform motion in circular orbits around the Earth. Although changes obviously took place on Earth the Forms (ideas) were eternal, so that although individuals were born and died, humanity and the environment remained basically the same.

In such a system there could be no room for 'other worlds' as we generally understand the term. Perhaps equally importantly, there was no idea of progress, of change through time, which would enable us

to devise the means to visit other worlds, or for beings from other worlds to get around to visiting us.

The early Fathers of the Church drew upon these ideas for their formulations of Christian thought. Thus Christian theology became almost inextricably entwined with Aristotelian physics. Now Christianity is a historical religion which views the world as having had a beginning (Gen. 1:1) and being destined to come to an end, when all things will be made new (Rev 21:5). This is incompatible with the eternal and basically unchanging world of the Greeks, so why did Christianity not simply follow traditional Jewish thinking?

The answer lies with the beginnings of the rise of Christianity. St Paul preached to Gentiles as well as to Jews and his insistence that Gentile converts need not be circumcised or practice the various ritual observances of Jewish law obviously facilitated the rapid growth of the new religion. Paul was well aware of the problems caused by bringing together people of different traditions to share a common faith, as their ways of thinking were so different. He observed that '... the Jews require a sign, and the Greeks seek after wisdom.' (1 Cor. 1:22.) In the beginning the church at Jerusalem was the predominant one, but the centre of gravity of the Church shifted to Rome after the destruction of Jerusalem in AD 70. This event removed Christianity from its Jewish context and led to its gradually becoming an integral part of the Roman-Hellenistic world.

As well as suffering persecution from the Roman authorities the early Church had other problems, in particular the threat to its unity and integrity posed by Gnosticism. The Gnostics believed that matter was inherently evil, and this belief

although consistently condemned by the Church, has had a strong effect on Christian thought throughout the centuries and right up to the present day.

The uneasy compromise in Christian thought between the Jewish and Greek traditions was institutionalised by the Council of Trent (1546), which decreed that Biblical interpretation should not depart from the general consensus of the Church Fathers. The Council of Trent had been convened in order to reform the Church and in doing so it gave more rigorous definitions to certain doctrines which were a source of confusion because of doubts as to their proper interpretation or importance. The definitions arrived at by the Council served to highlight the differences between the Church of Rome and the growing Protestant sects.

This increasing disunity in Christendom gave an impetus to an alternative approach, or third force, which was a campaign to develop a new religion which would reconcile Protestant and Catholic by being universally acceptable. This religion was to be based on the study and interpretation of a collection of occult writings attributed to one Hermes Trismegistus, but actually written by a number of unknown authors. One of the Hermetic beliefs was that there was life on other worlds. This idea arose naturally from the pantheistic nature of Hermetism. The universe itself was alive and individuals were regarded as being transitory manifestations of the eternal life of the self-sufficient universe. The sun was placed at the centre of the centre of the universe because it was the obvious source and sustainer of life on Earth.

An enthusiastic purveyor of such ideas was Giordano Bruno, who was burned at the stake in 1600 for his pantheistic heresies. Galileo came under suspicion for a time, when it was thought that his reasons for wishing to place the sun at the centre of the universe might be Hermetic - and therefore heretical - rather than purely scientific.

Up to the time of Galileo Galilei (1564-1642) there had not been very much scope for speculation about life on other planets, because of the general acceptance, by the scholastic philosophers, of the cosmology of Aristotle, which I have described above; although there was speculation as to whether there might be a large, or infinite, number of Aristotelian universes. The picture changed when Galileo argued in favour of the system devised by Copernicus, supporting his arguments with accounts of his telescopic observations.

As the gradual acceptance of the new

cosmology changed the received world picture it also changed the world view. The idea emerged of the Earth as one of several planets orbiting the sun, which was but one of millions of stars. Thus the Earth was now seen as not being unique: other planets were basically similar. This gave rise to speculation based on analogical arguments. (eg. The Earth is a planet and is inhabited: Mars is a planet, so Mars may be inhabited.)

This kind of argument has continued to the present day, but for a long time it was complicated by theological considerations. Many thinkers were concerned that Scripture had nothing to say about other worlds, although a nineteenth-century Scottish schoolmaster, Thomas Dick, claimed in his *Sidereal Heavens* (1840) that the doctrine of the plurality of worlds was embodied in many passages of Scripture (eg. Heb. 1:2, 11:3).

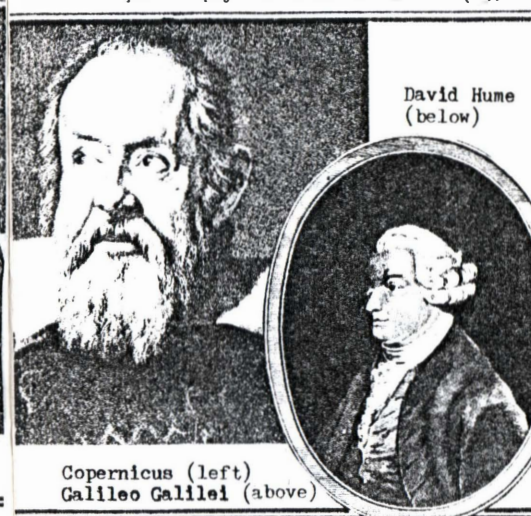


The belief that there are rational beings on other planets was important to Christian thinkers of the seventeenth and eighteenth centuries because of their need to try and gain some insight into God's purpose in creating the universe. There was no problem with the small, Aristotelian universe, enclosed by the sphere of the fixed stars; it had been created for the benefit of humanity. The mathematician, philosopher and physicist, Christiaan Huygens (1620-95) argued that as most of the universe could never even be seen by man, he could not believe that a wise Creator would put all His creatures on one spot, and leave the rest of His immense universe devoid of life. He also made the moral point that speculation that God had created rational beings on thousands of

other worlds would reduce the tendency for humanity to have an exaggerated idea of its own importance in Creation. This point was also made by Pierre Gassendi (1592-1655), who also pointed out that as God is infinite and incomprehensible, His creation also must be infinite and thus far greater than anything that could be known to man.

Thus we can see that the philosophers who discussed the plurality of worlds in the wake of the Copernican revolution were arguing by analogy and, perhaps more importantly, employing the idea of final causes. However, this way of thinking, which combined the natural and the supernatural in attempts to solve philosophical and scientific problems, came under increasing opposition with the development of a mechanistic philosophy.

The principal developer of a mechanistic philosophy was René Descartes (1591-



Copernicus (left)
Galileo Galilei (above)

1650). He separated the physical from the spiritual so that the physical universe could be thought about and investigated without recourse to metaphysical ideas. He sought to explain all natural events as the effects of matter in motion. As one particle moved it displaced other particles, but without leaving any gaps, rather like goldfish swimming around in a bowl. In devising this scheme Descartes intended to found a scientific method based on certainty, so that the universe could be described in terms of simple cause and effect, like the workings of a clock. However, his ideas were attacked on both religious and scientific grounds.

A religious objection was that in describing a deterministic universe, he was leaving no room for the working of divine

providence, so his ideas would lead eventually to atheism. Also, for Descartes, belief in God was attained by the exercise of will rather than intellect. This was unacceptable to many other philosophers, for in the seventeenth century natural theology was becoming increasingly important and many books were published which used the argument from design in an attempt to persuade doubters of the existence of God, and of His wisdom and goodness. This emphasis on natural theology arose largely because of a general weakening of religious faith, particularly among intellectuals, which could be attributed to the constant quarrelling among the numerous sects into which Christianity had become divided.

The chemist Robert Boyle (1627-92), one of the founder members of the Royal Society, said that by neglecting final causes, Descartes was throwing away one of the strongest arguments for the existence of God and one of the most impressive proofs of His wisdom. He did not agree that God's purposes were inscrutable unless conveyed to mankind by revelation, but that at least some of them could be discovered by the observation of nature.

It was this empirical approach that Boyle shared with other natural philosophers of his day, such as Hook, Newton and Pascal, which clashed with the rationalism of Descartes. Because light goes through empty space, Pascal argued, that was no excuse for philosophers to fill it with an imaginary substance just to make the process comprehensible. Descartes's clear ideas and logical deductions from them did not necessarily correspond with reality. It was the task of the natural philosophers to discover what the laws of nature actually were, and not what they should be according to our ideas of what is or what is not rational.

This approach was both a scientific and a theological criticism of Cartesian philosophy. His contemporaries accused Descartes of relying too much on his own unaided reason and were able to show that some of his scientific theories were wrong, notably his rules for the behaviour of colliding bodies. Isaac Newton (1642-1727) attacked his 'vortex' theory of celestial motion. He also said that vortex motion would quickly decay and illustrated his arguments by studying the behaviour of various fluids when stirred. Newton's criticism also had theological motives. He did not like the identification of matter with space, as he could conceive of empty space as having always existed as a great void in which God decided to create matter. Whether or not the concept of space existing all by itself has any meaning is an interesting philosophical problem, but

Newton's ideas of the universe as particles of matter with nothing but empty space in between then gave rise to certain difficulties. Descartes had explained how bodies could act on one another at a distance, and rejection of his idea of the universe being completely filled with matter made interactions such as gravity and magnetism profoundly mysterious. Newton was thus unable to explain gravity without attributing it to the agency of God. However, Newton and some of his contemporaries did not want to devise models of the universe in which everything could be explained in terms of simple, mechanical cause-and-effect relationships. Such models would be too deterministic, leaving no scope for free will or divine providence, this being one of the main objections to Descartes's system of interlinking vortices.

When Descartes denied that animals have souls he thought that he was doing a service to religion by emphasizing man as a special creation, different in kind from the animals, not superior simply by possessing a more elaborate brain. His critics did not see it that way, though, and saw Descartes's analogies of animals with soulless automata as a possible first step towards atheism, by gradually devising explanations of all animal, and even human, behaviour in purely mechanical terms. Of course, his critics were right in the long term, but in the seventeenth century the idea was used to support rather than erode religious belief.

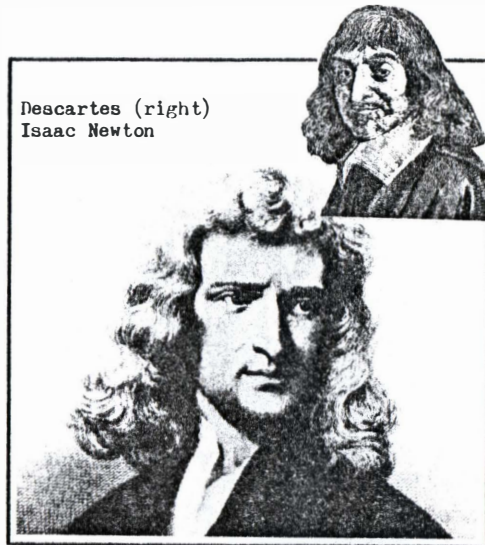
I have dealt with these seventeenth century controversies concerning science and theology to show that these two subjects did not develop independently. This meant that an attack on theology could also undermine the philosophical bases of scientific theories. Most readers will have some idea of the ferment of ideas which characterized the eighteenth century and will realize that eighteenth-century thought can not be summarized briefly. However, two important points are the movement to exclude God from natural philosophy (i.e. science) and attacks on the idea that science can provide us with knowledge of the universe which is certain, rather than merely probable.

One of the most notable of eighteenth century philosophers (at least from the British point of view) was David Hume (1711-76). He used various arguments in his attacks on natural theology, one of them being that the theologians argued from the a priori assumption that the God whose existence they were seeking to establish through the observation of nature possessed all the attributes of the God of Christianity. He also attacked the concept of cause and effect and insisted that knowledge of

the world must be based on experience and not on the a priori assumption of a rational order imposed on nature.

Of course, the scepticism of Hume and others did not destroy religious belief; it merely added to the plethora of competing creeds and philosophies. It also served to build up an intellectual climate in which nothing would for long be taken for granted or remain unquestioned.

In the seventeenth century there had been a number of books published which were devoted to speculation about the possible inhabitants of other worlds, for example The Discovery of a New World, by John Wilkins (1638) and Cosmotheoros by Christiaan Huygens (1698). Both of these authors had theological motives. For them the principle of sufficient reason required the universe to be teeming with life. Their speculations, and those of other



Descartes (right)
Isaac Newton

authors of the period, were imaginative, but there was something lacking. This was the idea of development and fundamental changes either of humanity or of the universe. This meant, of course, that their ideas about life on other worlds tended to be rather anthropomorphic, although Wilkins, Huygens, and other writers on the same subject were careful not to describe the hypothetical inhabitants of other worlds as human.

Another notable book on the same theme was Entretiens sur la Pluralité des Mondes by Bernard le Bovier de Fontenelle, published in 1686. However, Fontenelle's aims were somewhat different from those of the writers mentioned above. He was one of the philosophes, whose writings culminated in the Enlightenment (or Age of Reason) and the French Revolution of 1789. The philos-

ophes were deists or atheists who regarded religion as superstition. They believed that the pursuit of reason would lead to happiness. Many of those who lived on until 1789 were sadly disillusioned as they fell victims to the Revolution.

In contrast to the optimism of the philosophes, many seventeenth and eighteenth century thinkers saw human history as a story of degeneration rather than progress. A notable example of this attitude was Gibbon's Decline and Fall of the Roman Empire (1776-88), which saw history since the Roman Empire as a story of the continuous decline of civilization.

Our present ideas about life on other planets are influenced by ideas which have developed since the eighteenth century. However, I have attempted to outline the ideas entertained by intellectuals, ignoring popular beliefs and folklore. In spite of the ideas which have developed from the late eighteenth century to the present day, such as evolution, Marxism, relativity and quantum theory, the world views of many modern UFO enthusiasts seem to me to be derived from the distant past, rather than from the science and philosophy of the twentieth century. We have, for instance, the benevolent 'space brothers' of so many of the contactee stories of the fifties, who come to warn us of the error of our ways, and who seem real, yet exist on a higher plane, being made of matter which has 'higher vibrations' than earthly matter. This reminds us of the Aristotelian universe in which all supra-lunar beings are made of ether, which is incorruptible. This concept of the earth being made of 'gross' matter, unlike the rest of the universe, is obviously connected with Gnostic beliefs which regard matter as being inherently evil.

The 'nuts and bolts' ufologists appear to be passionately eager to find evidence of the reality of intelligent life elsewhere in the universe. Although they rarely display overt theological motives, their concern perhaps has a similar motive to that of the philosophers of the seventeenth century, in that they believe there must be some reason for the existence of such an immense universe.

In this article I have tried to sketch the intellectual background which most of us quite unconsciously draw upon when we consider the possibility of life on other planets. I hope in future articles to review some of the more important scientific and philosophical ideas as they have developed from the eighteenth century to the present day, discussing how they might affect our attitudes to UFO reports and speculations about extraterrestrial life.

A SECOND LOOK

We intend this to be the first of a regular series in which readers and contributors will be able to take up again some of the issues and items covered in past issues of MAGONIA, looking at them in the light of subsequent events, and confirming or disputing the original conclusions. In this first contribution, JOHN HIND takes a very different view from the Editors on Jacques Vallee's Passport to Magonia (MUFON NS 15)

Jacques Vallee's new book on UFOs ought to come with a Government health warning. Its one redeeming feature is Vallee's sporadic wit; otherwise it will appeal only to sick minds - the type of person that enjoys John le Carré and Dennis Wheatley. I only survived two readings of Messengers of Deception with the aid of much sympathy from my friends, and liberal doses of high volume Stravinsky. Less together individuals would be advised to obtain supplies of a good anti-depressant before embarking....

Had it not been for the author's name, the presentation might have constituted fair warning. The publisher is an outfit called 'And/Or Press' (based in California - where else) and the back cover sports an enthusiastic recommendation from Robert Anton Wilson. The front cover exposes one to a close encounter with the kitschiest tradition in American art - that the cover is intended as 'Art', and not mere decoration, is made clear by the credit for 'cover painting'. The book is liberally illustrated with photographs, and facsimiles of contactee-cult literature. The latter are all credited 'The Vallee Collection', a joke which is mildly amusing the first time, just plain irritating by the tenth.

Vallee's early books, Anatomy of a Phenomenon, and Challenge to Science are impeccably scientific, pursuing Cartesian statistical techniques well beyond the point at which they show themselves to be inadequate. Although Vallee claims that Passport to Magonia was not intended as a scientific book, apart from a certain wooliness, it does not stray far from the

scientific method. Messengers stands in stark contrast to the delightfully illuminating and generally harmless Magonia.

Following the advice of a mysterious character named 'Major Murphy', Vallee quite consciously adopts a very different methodology. From astrophysicist to information scientist to intelligence buff is a logical but disturbing progression. You see, in this book, Vallee has adopted the methodology, world view, and writing style of the spy.

It is all here: the clinical date-time-place writing style, the assumption that there is 'another side', and that everything distasteful is the result of the evil machinations of the 'others', and everything that seems attractive is a disguised evil machination. In short, by adopting the thinking of the intelligence community - which Vallee seems to regard as more rigorous than that of science - he has also adopted the paranoia which is inherent in that way of thinking.

Vallee's thesis is that there are three distinct aspects of the UFO phenomenon: the physical phenomenon, the psychological phenomenon, and the sociological phenomenon. These three entities can be thought of and analysed as separate effects. He states that his main aim in the book is to look at the possibility that the physical and psychological UFO phenomena are being used to create specific social effects. He concludes that the phenomenon is being manipulated by sinister forces bent on authoritarian social control. Two alternative hypotheses are considered: that the phenomenon is not caused by, only manipulated by, these forces; and, that the 'Messengers of Deception' possess the technology to actually create the phenomenon as well.

The weakness of the book is that it never identifies the 'manipulators', leaving the reader to project the charge on to his favourite bogeyman. The Russians, a secret group of Nazi scientists, extraterrestrials, occult groups, a group of scientists trying to save humanity from destruction, and a conspiracy of world governments, are all hypotheses given some credence by Vallee. Such undirected belief in a conspiracy is dangerously close to clinical paranoia.

The book ends with an epilogue by Prof. David Swift, a sociologist. Swift seems to be attempting to 'scientize' Vallee's conclusions. In an interesting reversal of the usual situation, we find Swift 'explaining' Vallee's obscurer points to the reader. Thus Vallee says that the fact that large numbers of people believe in UFOs makes them real. Swift carefully

explains that Vallee is talking here of social reality - people act not on the basis of reality, but on the basis of their perception of reality, thus in social terms perception is reality. Swift clearly finds Vallee's conclusions about unidentified manipulators as unacceptable as I do - only rather than condemning them (which he could hardly do in Vallee's own book!), he tries very hard to explain them away. "Vallee did not mean to say that the UFO phenomenon is being manipulated", according to Swift, "all he meant to say was that it behaves as if it is being manipulated. Unfortunately, while this may be what Vallee means, it is certainly not what he says. He always refers to the 'manipulators', if not as a proven fact, then at least as a definite aspect of his hypothesis.

Messengers of Deception is at its best when Vallee sticks to factual reporting about the various cults which he has investigated, and to his very perceptive analysis of them. He describes his encounters with various manifestations of the 'Order of Melchizedek'. At Order meetings run by one Dr Grace Hooper Pettipher, one is lulled into a kind of semi-somnambulist state by waves of tepid, pseudo scientific prose: "there are seven times seven aethers that form the garments of your soul, radiating in etheric wavelengths that rotate clockwise about you". Vallee chronicles the associations between these organisations, and extremist political and racist sects. His conclusions on the social effects of the UFO-cult beliefs are the soundest contributions of this book to any increased understanding of the phenomenon.

He isolates six effects as follows:

1. The belief in UFOs widens the gap between the public and scientific institutions.
2. The contactee propaganda undermines the concept of humanity as master of its own destiny.
3. Increased attention given to UFO activity promotes the concept of the political unity of the planet.
4. Contactee organisations may become the basis of a new 'high-demand' religion. (By 'high-demand' Vallee means making a high demand on believers, in terms of social morality and standards. He emphasises that contactee groups are strong on conservative issues such as sexual repression and racial segregation, which places them in a position to capitalize on the 'puritan backlash'.
5. Irrational beliefs based on faith are spreading hand in hand with the belief in extraterrestrial intervention.

6. Contactee philosophies often include belief in higher races and in totalitarian systems which would eliminate democracy.

Towards the end of the book, Vallee falls into the old trap of ascribing universal significance to a purely personal experience. In the middle of his researches into the Melchizedek cult, Vallee made a journey in a taxi, for which he obtained a receipt. On later examination he found that the receipt was signed 'M Melchizedek'. Does he follow this up with a simple phone call to the cab company (the receipt gives both company name and a cab number)? No, he merely notes that there is only one Melchizedek in the Los Angeles telephone directory, and goes on to expand this coincidence into a completely new structure for the physical universe! Much of this section reads like one of Dr Pettipher's tracts: it is woolly, speculative, inadequate, and relies too much on analogies.

In the final analysis, it is Vallee who is deceived, and the messenger of this deception is the mysterious Major Murphy. Is Murphy real, or is he a literary device used by Vallee? He certainly presents him as real, but the relationship between the two men is never convincing. Vallee, who reveals himself as an intelligent and sensitive man, always plays the slow-witted pupil to Murphy's patient teacher. But in any case Murphy systematically sells Vallee a cow. The methodology of the spy makes certain assumptions, one of which is that one is dealing with a definite enemy, and that this enemy will be using devious techniques to further its own ends with respect to you. So Vallee's conclusion that there is 'another side' manipulating the UFO phenomenon, is not in fact a conclusion at all, but an assumption built into the methodology chosen.

For a former Vallee 'fan' like myself Messengers is ver disilluioning. I now realize that I was prepared to tolerate Vallee's tendency towards woolly and speculative thinking while he presented ideas of a scientific/humanist nature. As an intelligent and rationally-oriented individual, Vallee should realize the dangers inherent in this kind of undisciplined speculative writing.

The following back issues of MUFOB and MAGONIA are still available, although supplies are limited:
MUFOB, NS 8 - 12, at 40p each
MUFOB, NS 13 - 15, at 50p each
MAGONIA, 1 - 3, at 50p each.
Please send orders, with cheque or postal order made out to 'John Rimmer' to the address on page two.

SHADOWLAND OF UFOLOGY

Part Two

NIGEL WATSON

Most UFO contactees seem to have an intuitive nature, and Mrs Trench seems no exception. She claims that since childhood she has been prone to precognitive insights. One of her premonitions was of a group of schoolboys falling from a fun-fair structure, a year later this came true. She wrote that "this upset me so much I have taken a long time to get over it and 'tune in' once again. And in that connection I have to say that in 1964 I began to get the words 'As in the days of Noah', until after some years I looked them up in the Bible, and found that other impressions I had been having were confirmed by Biblical prophecy, by Jesus. Which leads me to think that Jesus was a Master of Science (ie, of that truth which is one and indistinguishable), and that the churches, all of them, missed the point in creating their dogmas, and repressed the very faculties Jesus was trying to awaken. The UFOs are certainly 'signs and wonders in the heavens', Jerusalem certainly is 'encompassed by armies' etc. etc."

Since childhood Mrs Trench has experienced strange insights and seen wonders in the sky (whether illusory or not is not relevant in our present context). Our current linear viewpoint of reality cannot offer any comfort, or answers to her dilemma (they 'missed the point in creating their dogma'). However she is able to seek answers within the Christian Bible.

Whether we acknowledge it or not, the Bible strikes deep mythic chords within the psyche of western man, and its archetypal themes are constantly being repeated in new frameworks.

The Christian dilemma as a result of the UFO phenomenon and its supposed connection with passages in the Bible, caused the Reverend Eric Inglesby and several members of the clergy to form an unofficial

Christian UFO Research Association in order to discuss the matter.

Contrary to Mrs Trench, who found solace and vindication in the words of the Bible, the clergy, as represented by the Christian UFO Research Association has looked on this kind of interpretation of the Bible with considerable trepidation. Eric Inglesby has concluded (12) from a fundamentalist interpretation of the Bible that UFOs are demons come to draw mankind into perdition. He is confirmed in these views by a document left to him by his late friend Nigel Wright, who wrote of his strange forebodings about the fate of humanity, after suffering the strains of combat in world War II. This document, far too long to be quoted here, illustrates not only the frustrations of a battle fatigued officer during the war, but also shows that such fears are archetypal in nature and express themselves through dreams, visions, nightmare and hallucinations, if the individual is unable to discharge such fears by constructive or creative channels.

Wright's vision, the product of a schizophrenic collapse was of an inhuman world 'gone mad'. It manages to use the then popular fantastic visions of C S Lewis to describe his own psychological disintegration.

Nigel Wright's vision came in 1938, yet in 1942 he still found it of sufficient importance to cause worry about 'ghastly jazz music, with sex run riot' even in the thick of deadly warfare of an unparalleled nature. Obviously his projected vision of the world was vastly more frightening than the real physical dangers surrounding him. The same can be applied to present day UFO contactees and visionaries.

The meaning of UFO experiences has caused as much debate among divines as others, though all sides have a decidedly apocalyptic tone. The Reverend Preliminary Victor Pear has even claimed that:

"These (UFO) sightings could be the gathering of spiritual or angelic forces preparing for Armageddon, the final event!"

A Roman Catholic priest who made his opinion known about UFOs is the Padre Domenico Grasso, a Jesuit who teaches theology in Rome. His opinions are contrary to those of the Christian UFO Research Association, because he claims that:

"The existence of existence of extra-terrestrial creatures does not go against the scriptures. I believe they do exist. ... It seems logical to me that there are other worlds with living, thinking beings all created by God. Naturally they are not part of our human family descended from Adam, but they are God's creatures.

They exist for the glorification of his immortal being. And they have not sacrificed Christ as we have, so I'm sure they would be much better people than we are." (13)

Dr Larrickas, a Chicago research psychologist carried out a survey of 373 people regarding their beliefs, and found that "of the four variables of age, sex, education and religion, religion was the strongest correlation to belief in life in outer space. Those people who had religious beliefs, held the highest belief in extraterrestrial life", he commented (14)

The Reverend Anthony G Millican saw, with his wife, a UFO in a Bristol park, on 27th April, 1964. The awestruck observers saw a glowing dome-shaped object hovering six feet above the ground, until after twenty seconds it faded 'into obscurity' (15)

A decade later the Revd Millican erected a stall in the foyer of the Bristol Odeon cinema in order to persuade viewers of 'CE3K' that the UFOs were coming here to "seduce us into the forbidden world of the occult" (16)

Opposing this viewpoint are such people as Harry H Downing, who regard the Bible as a record of UFO visitations, and that Jesus himself was a 'visitor'. With the majority of 'Jesus was an astronaut' pundits, Downing interprets most of the visions of the Bible in terms of present or imagined future technology. It cannot be denied that the Bible contains many accounts of UFO-type phenomena in its pages, the interpretation of which is the main topic of debate.

The reason for this theological confusion boils down to the fact that they fail to have a sufficient grasp of the psychological and sociological factors involved in both the interpretation of the Bible, and the interpretation of present day UFO sightings.

In this paper I have tried to illuminate the experiences of Mrs Trench and her son within the context of the wider implications which arose from their own attempts to interpret their observations. In doing so I have attempted also to highlight the confusion, bewilderment, and paradoxes inherent in both the individual and society when confronted by the vexed questions which surface due to the multi-faceted nature of what is loosely described as the 'UFO Phenomenon'. Indeed, Peter Rogerson has commented that: "We should perhaps think of separate social panics, rumours, folklore and contemporary mythologies, all organised around a common structure of the 'flying saucer'" (19) /Continued on page 17

INT CAT

AN INTERNATIONAL CATALOGUE
OF TYPE I UFO RECORDS

COMPILED BY PETER ROGERSON

Information for, and comments on, this
catalogue should be sent to:
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946 25 June 1960 1130 hrs
SUNLANDS (SOUTH AFRICA) About 38km from Witenhage, citrus farmer Carl Coetzee and his son Christofel (18) were out hunting on their farm when they saw an object 9m long hovering at 200m, about 250m away, which then moved off eastwards, apparently landing in hills. Searches were made, but were fruitless. (FSR 7,1,p.29 - Kenneth Bayman - Eastern Province Herald, 30 Jun 60)

947 Summer 1960
MAYS (NEBRASKA) Three sisters were driving the 23km from Mays to Ellis when they were startled by a blinding light, causing the 10 year old in the back seat to jump into the front. The object kept directly over their car so that they could only see the glow, until it landed beside the road 5km from Ellis. They stopped to investigate and saw a row of lighted windows, but the 16 year old sister became so hysterical that they had to drive on. (APRO Bulletin 26,11,p.4 - letter from sister of the witnesses, a 'repeater' who does not want her name given)

948 August 1960 0145 hrs
BELMONT NORTH (NEW SOUTH WALES, AUSTRALIA) Mrs Helen Aldridge, who lived in an isolated part of this suburb, near to the cliffs, was awoken by a buzzing sound, and a bright light shining in through her bedroom window. Getting up she looked out at the area between her back yard and the cliffs. Sitting in a paddock 15-20m away, she saw a top-shaped. She first thought it was a semi-trailer, then realised that there was no way it could have been brought in. She then tried without success to rouse her son, when her attention was drawn to a person walking towards the house, who was looking at the ground as if searching for something. When the figure was only 3m away she quickly closed the

windows, startling the intruder, who glanced up at her, then hurried away, climbing over a low fence. She then woke her son, but the only trace of the object now was a bright light moving in the sky.

The top-shaped object had a light like a headlamp at its apex, which rotated projecting a yellow-white beam which illuminated the area. The machine glowed red and gold and had a surface like a camouflaged tank, was 4m across by 1.2m tall, around which ran a 30cm high-lighted strip like a window. It gave out a continuous, low pitched buzzing sound. The being was between 1.05-1.20m tall, of normal proportions and mannerisms, dressed in an olive green skin-tight suit made of a dull material in which no fastenings could be seen. On the head was a helmet with an opaque orange facepiece. It also wore olive green gloves and white-grey footwear resembling basketball shoes. The experience lasted for fifteen minutes. Mrs Aldridge did not report the incident for many years through fear of ridicule (Australian UFO Review 10)

949 August 1960 0920 hrs
HAMBURG (HAMBURG, GERMAN FEDERAL REPUBLIC) Mrs K St Berents was in her garden when she saw an object descending at great speed towards the house. It stopped at 60m then glided towards her, halting 5m away. It was a disc, 7m diam. standing on edge, with a halo of pulsating yellow light. From a large opening in the centre came three equal beams of light, standing out against a haze surrounding the centre, which was filled with reflections. Immediately above the opening a brown-red glow was visible. As the object moved slowly on the other curved side became visible. From this side yellow pipes surrounded by a green glow appeared, along which ran a clearly visible stream of air, which continually increased in speed. (FSR 7,4,p.15 - Bernard Finch - UFO Nachrichten, Jan 61) TYPE I STATUS UNCLEAR.

950 August 1960 1030 hrs
(ARGENTINA) Four Italian engineers saw a luminous disc land or hover close to the ground, 300m away. It then ascended, and a circle of depressed grass, 30m diam. was found. (Phillips,p.24 (140) - FSR nd.)

951 August 1960 (Appx. year) 2300 hrs
YSSANDON (CORREZE, FRANCE) Mr and Mrs Plumauzille were driving along the La Prodelie - Ayen road, detouring the Ruy de Yassandon, when near a wooded slope Mr P. saw a red-violet light level with the trees. As it rose, he saw it was only 100m away. Almost immediately both saw a mass like a sack of potatoes which seemed to be collapsing in on itself. There were a number of similar, smaller masses, which moved by contractions, like a person in a

sack. Two of the 'creatures' crossed the road. The red-violet light then went out, and the experience was over. (FSR20,3, p.14 — Joel Mesnard)

952 5 August 1960

DIEBQUES nr MORUNGHEM (PAS DE CALAIS, FRANCE) Farmer Daniel Huy (26), his wife and children were driving back to his house near St Omer, from a visit to his parents, when turning the road he suddenly saw a luminous object, the colour of the setting sun, hovering 3m above the ground ahead of him. For the next 20km the object paced the car, keeping 20m in front. When the family arrived home, the object took off and circled the village. It was oval, very luminous at the bottom, darker at the top, 5m long, 3m high. Inside they thought they saw a human figure. (Bonabot — Le Soir Brussels, 6 Aug 60 — Press report from Lille, 5 Aug 60)

953 15 August 1960 (appx)

RED BLUFF (CALIFORNIA) A physician saw a disc with red lights hovering at low altitude. (Heiden — James McDonald)

954 Summer 1960.

MAYS (NEBRASKA) Three sisters were driving the 23 km from Mays to Ellis when they were startled by a blinding light, causing the 10-year-old in the back seat to jump into the front. The origin of the light kept directly over their car so they could only see the glow, until it landed beside the road 5km from Ellis. They stopped to investigate and saw a row of lighted windows, but had to drive on when the 16-year-old became hysterical. (APRO Bulletin, 26, 11, p.4 — letter from sister of the witnesses, a 'repeater' who does not want her name given)

955 23 September 1960 2135 hrs

(LABRADOR, CANADA) A Canadian ship reported that a cylindrical object with lighted portholes came down, hit the sea, and sank off the north coast of Labrador. (M509 — Atic)

956 October 1960

YARIGUARENDA JUNGLE (ARGENTINA) A monstrous 'cyclops' was reported from this region. No further details. (M510 — La Razón 24 Oct 60)

957 15 October 1960 0755 hrs

WILDWOOD (OREGON) An object was seen at low altitude. No details at present. (Vallee Table of American Landings, in Data-Net, 1,5, p.8)

958 November 1960 0500 hrs

PRAIRIE DU CHIEN (WISCONSIN) Darwin Tichener observed a light low above the ground, which shot up to meet three discs. The entire group then vanished. (Barry Greenwood — APRO July 1963 p.3)

959 3 November 1960 1630 hrs

PRICE COUNTY (WISCONSIN) The eight year old son of county sheriff Gehring, and his friend Douglas Fox, also eight, were out playing with a new bow and arrow set in a gravel source, when they heard a high-pitched hum and noticed that the air was unusually warm. Looking around they saw an aluminium coloured disc, with a dome and square windows, about 7m diam. It was perched on the hill which they had just descended. They went to get a better look, but as they approached the object ascended at high speed. They found the ground where it had landed to be warm to the touch. Tests showed no unusual level of radioactivity. (Lor IV, p.226 + Barry Greenwood — APRO Bulletin Jan 61, p.1) — Earl Grummette.

960 13 November 1960 Night

LA LONDE nr ROUEN (SEINE MARITIME, FRANCE) Tool repairer Remi Carbonnier was awakened by a green light illuminating his room. He went to the window and saw a bright, round object, 6m diam., resting on three legs on the railway tracks, 300m away. It gave off orange flashes, like photographic flash-bulbs. A dome on the top of the object started spinning, the legs folded up, and the object took off vertically above the trees, without noise. Less than 20 seconds later it had cleared a 200m high hill, and disappeared towards the SW. Next day the witness went to the site and found no traces, but his dog sniffed the area and ran away. (M512 — la Maine Libre 19 Nov 60 + Paris-Jour 20 Nov 60 — FSR 7,2, p.7 — Paris-Jour 20 Nov 60)

961 December 1960 Night

YEPPON (QUEENSLAND, AUSTRALIA) Laurie F Cocks, and another man on the sea front near the Strand Hotel, saw a light over the sea near North Keppel Island, and went down to the beach for a better view. The light travelled close to ground level, and covered the 15km from the Island to Doubles head in a few seconds. It then circled the area, sometimes low, sometimes high. It was circular, fluorescent, and the apparent size of a car. (FSRCH 7,9)

962 1961 (Appx. date)

SHEVINGTON nr WIGAN (LANCASHIRE, ENGLAND) A landed unidentified object was seen. Many local residents went to the area next day and found leg marks. (Phillips, p.25(105) — FSR — S A Paris)

963 1961 Night

NEAMT (ROMANIA) While on holiday, the son-in-law of the writer Mihael Sadovianu took a rest in a small garden near his home. He was startled by a sudden multi-coloured light, which then ceased. On the top of a

small hill near a lake he saw a hazy object shaped like an upturned boat. After a few seconds it took off at high speed. Now that it was above the hill he saw that it was a disc with a concave base, 7-8m diam., 3m thick. It disappeared 'like a gust of wind' with the witness feeling the air displacement. The object made no sound. After an uneasy night he went, with a priest, to the supposed landing site, where they found charred grass, and prints in the soil. (Phillips p.25(142) — Bonabot)

964 1 January 1961

LA VICTORIA (MERIDA, VENEZUELA) Government topographer Adolfo Paolini Pisani was driving his jeep on the Andean Highway from La Victoria to El Vigia, the road being clear. A truck came up from behind, sounding its horn so that Pisani pulled over to the extreme right of the narrow road. A few minutes afterwards Pisani saw a metallic blue disc descend from the sky "like a bolt from the blue", nearly colliding with the truck. As the disc then accelerated away, the truck rose, and overturned into a sandbank. Pisani ran to the rescue, to find the truckdriver shaken and bruised, but otherwise unhurt. The two men reported the incident to the National Guard, but sought no publicity. Pisani also told two relatives, who released the story. (Lor Ia p.185 + Lor IV p.228 — Horacio Gonzales) LOR IV GIVES DATE AS 1960)

965 6 January 1961 0300 hrs

TORROJA DEL PRIORATO (TARRAGONA, SPAIN) Luis Ferre Casas, a manager, was at home with his mother and sister, when they were alerted by his mother's calls. From the terrace they saw a disc shaped object surmounted by a cupola, on a mountain 2km away. It was 6m diam., and had a light like that of the full moon. Ferre wished to investigate, but his mother appealed to him not to go, and after 20 mins., they went inside. The next day Ferre went to the area with his pointer dog, which refused to follow him, and made a detour of the area (M31 — Stendek 11,32 + FSRCH 8, p.10 — Ballester)

966 10 January 1961 2112 hrs

BENJAMIN (TEXAS) Attorney W K Rutledge was flying his private plane from his home in Abilene, to Tulsa, OK., with his passenger George Thomas, when at 1950m above Wichita Falls they observed a brilliant red object about 450m above them. Rutledge changed course to follow at 290 kph, alerting Shepherd AFB. The object then followed a zig-zag course, arriving at Benjamin, and apparently landing in a wooded area about 7km south of town. Rutledge circled the area, keeping in touch with law officers by radio, directing them into the area. A poor sound channel made contact

difficult, but at one point Deputy Stone drove within 100m of the object, and as the Deputy blinked his lights, Rutledge was able to see that the by now dimming red light went out altogether. He then had to fly on as his fuel was getting low. Further searches the next day were fruitless. (UFO Evidence p.43 — Jack Varnell — Barry Greenwood — APRO Bulletin, Mar 61, p.1)

967 22 January 1961 2130 hrs

CHAMBERLAIN LAKE (MAINE) A number of sportsmen saw a large bright object with two red and white beams of light hovering at treetop level for 5 mins. The object then descended and disappeared. (Greenwood — APRO March 61 p.1)

968 6 March 1961 2215 hrs

SOUTH MIAMI (FLORIDA) A man stepped into his backyard before locking up for the night, and saw a large 'dirigible' shaped object hovering over a nearby tomato field. A row of small greenish lights which circled the object blinked on and off. A large door "as big as a house" opened in the centre, and three small, saucer shaped objects came out, speeding off into the dark sky. Then three "shiny new Ford Galaxy automobiles" appeared in the doorway, and were lowered to the ground by a hydraulic-lift type elevator. Next a large oblong capsule was lowered to the ground and a group of normally dressed people got out, and four entered each car, which then sped off across the field and onto SW 130th St. As the cars disappeared down the street, the cigar shaped craft rose rapidly and vanished. (Richard Heiden — Green, p.70) CASES FROM THIS LATTER SOURCE MUST BE REGARDED WITH EXTREME CAUTION.

969 10 March 1961 2045 hrs

BOWNA (NEW SOUTH WALES, AUSTRALIA) Mr F Reynolds, a well known professional man from Albury, NSW, and his son Lloyd (15), were on a weekend holiday at Bowna, camped in their caravan 300m from Hume Weir. Mr Reynolds went outside and saw by the edge of the water what looked like a large caravan (trailer) with four windows and a red light at one end. To its right was a fire, and four people could be seen moving between this and the object. Reynolds then looked through binoculars, and was astounded to see the whole spectacle of 'caravan', fire and people moving sideways in a jerking motion. The fire flared up from time to time, illuminating a figure standing near it. When Reynolds looked again at 2130 hrs nothing unusual was to be seen. A search next day found no trace of caravan or fire in the soft mud. Several other people in nearby towns saw strange lights in the sky. (M516 — Aust FSR no.5 — Hervey Ib p.44 — Lor IV p.229) LOR VII GIVES DATE AS 16TH AND STATE AS

VICTORIA. BOTH WRONG.

970 18 April 1961 1100 hrs
EAGLE RIVER (WISCONSIN) Joseph (Joe) Simonton, a 60-year-old chicken farmer, 6.5km from Eagle River, was attracted by a loud noise outside and above his shack. He went to his window and saw a silvery object "brighter than chrome", descending vertically into his yard. It resembled two bowls end to end, 3.5m high, 9m diam., with a row of pipes 15-20cm diam. around its centre. It was hovering a few cms. above the ground. On the upper portion, a hatch 1.8x1.2m opened. Through it Simonton could see three men about 1.5m tall, clean-shaven with dark hair and skin, fine complexion like a woman's, and piercing eyes, which he found unsettling to look at for any length of time. One of the men - dressed in black two-piece with turtleneck top and a kind of knitted helmet - made motions that he wanted a drink, handing Simonton a 'beautiful chrome jug'. Simonton went inside, filled it, and returned to the beings. Looking inside the craft he saw the interior was black, 'the colour of wrought iron'. There were several instrument panels, making a humming sound resembling a generator. Two of the men were cooking pancakes on a flameless grill, and responding to Simonton's gestures, gave him four. This man - who wore trousers with a red stripe - then hooked a line onto his belt, closing the hatch, which was seamlessly sealed. The machine then rose up to 6m, then departed due south, causing trees to bend with the air blast. The whole affair lasted 5 mins. Simonton ate one of the pancakes, which he said tasted like cardboard, another was investigated by the airforce, who found nothing unusual in its composition. (Vallee IIA, p.24 :: Humanoids, p.58 - Lorenzen - APRO Bulletin May 61 :: FSR 7,4,p.7 - Milwaukee Journal 23+24 Apr 61 + Vilas County Review nd :: FSR 8,3,p.9 - letter from Simonton :: Hynek & Vallee p.153 :: Lor V, p.81 :: Keel IIB, p.178)

971 29 April 1961 1600 hrs
DAILY'S BRIDGE, LONG ISLAND (NEW YORK) John P Gallagher, a Rhode Island contractor, was working on a house near here, when he saw a red object in the ocean. He first thought it was the head of a swimmer then saw it was a red sphere resting on the water. From the second floor of the house he saw that it was 200m from land, apparently drifting out to sea. It suddenly rose to 20m and moved away horizontally at about 160kph in a controlled manner. (Lor III, p.5 :: Sanderson IIA, p.40 + FSR 8,2,p.25 - APRO Bulletin Jul 61, p.4)

972 May 1961
NEWTON nr RUGBY (WARWICKSHIRE, ENGLAND) A noiseless, metallic diamond-shaped object

was seen by a young woman sitting in her car. The object fell behind a hedge several fields away. (FSOAN 1,1,p.13 - Tibbets)

973 3 May 1961 (appx date) 2200 hrs
UNION MILLS (INDIANA) As a car approached, an inverted bowl-shaped object, 2.5m thick, 3-4.5m diam. took off. It had oblong windows around the top from which red lights flashed. These lights changed to a steady luminescence as the object took off. (UFO Evidence, pp.139,147)

974 10 May 1961 2330 hrs
OSAKIS (MINNESOTA) Richard Vogt was driving his car when he saw a 90cm diam. "ball of fog" descend from the sky. The ball hit the car on the hood and windshield with a sound like gravel. Heat filled the car; burnmarks were found on the hood, and the windshield was pitted. (Barry Greenwood - APRO Bulletin July 63, p.5)

975 22 May 1961 1000 hrs
PARAISO DEL TUY (VENEZUELA) An ovoid aluminium-coloured object flew silently over the Santa Teresa del Tuy hills, 60km. from Caracas, landing on a hill near earth-moving operations in the Paraiso del Tuy area. It was seen by more than 20 people, including engineers, topographers and a police officer. It weaved a path in and out of the hills, dodging trees and flying at low speed, stopping in the air over a patch of 'gamelot' grass. One of the observers, Dr Rine del Negro, pursued it in his jeep, catching up with it in time to see it descend behind a hillock. As he turned a bend in the road, the craft took off and vanished behind some hills further away. On reaching the spot later, he saw that the tall grass was flattened in a circle 20m diam., and the roots of the grass were burned. Topographer Vicario Dante reported that it moved in a white cloud with hazy edges. A strange ariel object had also been seen the previous day (Lor Ib, p.185 :: APRO Bulletin, Sep 61) LATTER SOURCE GIVES 1960 AS DATE.

976 3 June 1961 0635 hrs
SAVONA (LIGURIA, ITALY) Giacomo Barra of Savona was out in a motor boat with Giuseppe Pordoi (businessman), Filippo Marin (office worker) and the boat owner, Silvano Guardinfante. A good distance out to sea they switched off the engine and sat chatting. Suddenly the waves increased, causing the boat to roll badly. They looked round, thinking it was the wake of a tanker and saw, 1km away, the sea bulging like an enormous bubble, with long billows. From this bubble emerged an object whose lower part resembled an upside-down plate, the upper part being conical. As it emerged, it thrust the water aside, as if surrounded by an air-cushion. It stopped at 10m alt.,

rocket slightly a few times, then a glow formed around its base and it accelerated off to the north-west. (FSR 9,4,p.11 - Creighton - Sottimano Incom, 6 Jan 63 :: Olsen 3-73 - quoting above.)

977 4 June 1961 Early afternoon
BLUE RIDGE SUMMIT (PENNSYLVANIA) Mrs James Annis, a librarian, observed a large, narrow, elliptical object to the north, with a cluster of smaller objects to the east, just above the tree tops on the horizon. The small objects then streaked across to the larger, before all moved out of sight behind trees to the north-north-west. The weather was clear with bright sunlight shining on the objects. (UFO Evidence p.71)

978 5 June 1961 0230 hrs
ANCHITA HIGHWAY (SAO PAULO, BRAZIL) About 40km from Santos, patrolmen Jaime de Miranda and Astrogildo de Medeiros were called to a place where about twenty cars had stopped, whilst their drivers were watching a luminous disc manoeuvring. The patrolmen tried to signal the object with their white spotlight, then their red, at which it began to move towards the cars at high speed. Fearing a collision, the two men jumped clear. Marshal Jose Otavio Leite who had also been called to the scene tried to shoot the light with his rifle, but colleagues stopped him. The object manoeuvred for three hours, gradually losing its glow. At 0530 it was seen, through binoculars, to land near a tree some distance from the road. At daybreak the object was no longer visible. (Lor IV, p.227) BRIGHT STAR OR PLANET?

979 11 June 1961 2300 hrs
VILLANUEVA DEL RIO Y RINAS (SEVILLA, SPAIN) Jose G Barnau de (28) felt a prickling sensation on his head and body as a luminous, spinning, body approached from the south east. It dropped vertically and hovered at an alt. of 20-30m, some 250m away. It was a disc, 5m long, 3-4m high, like two plates face to face with fuzzy edges. It changed colour in sequence: white-orange-red-purple-white. Over a dozen other people saw it for several minutes until it rose vertically at great speed, and flew away to the south east. Horses & sheep panicked, dogs cowered, and even the insects were quiet. A neighbour observed a light in flight. Barnau de saw the incident from the farm estate which he managed, and developed an interest in UFOs as a result (B32 - FSRCH, 16, p.11)

980 Summer 1961
WESTON (MISSOURI) Two witnesses were parked on a gravel road when they saw a ring of lights approaching. They thought it was a plane, but then it appeared to hover and then land behind a distant tree

line about 1.5km away. After about 5 mins. it ascended vertically and moved towards their car. They drove off at high speed, the object pulling up near the car and following them for 11km. into Weston, where it turned and left the road. No shape was visible behind the bright lights. (Skylook 31 - Ted Phillips)

981 July 1961
(FRANCE) A student (who is now an electronics engineer in the USA) was walking in the country with 4 other men during an archaeological expedition. At some point he became separated from them, and meandered behind a group of trees, where he saw a disc-shaped vehicle, 6m wide, on the ground. He was lifted into this machine by a 'translucent elevator'. He was transported to a desolate area, landing near a large machine 1.5m high, 6m long. This machine had tapes, which seemed to transmit ideas into his brain. After 3 hours the disc transported him back to the original spot, where he found he had been missing for 18 days, though he was clean shaven and his clothes unruffled. He developed eye trouble, kept falling asleep, developed an improved memory and a variety of 'psychic powers', and other subjective effects, including a sense of mission. No beings were encountered during the experience. (Vallee, IVA, p.7)

982 3 July 1961 0015 hrs
RYDE (ISLE OF WIGHT, ENGLAND) Mrs Smith & her daughter Mrs Taylor, went onto the roof of the latter's flat to bring in some washing. Looking out to sea they saw lights which they thought were from a ship, till they realised they were in the air. There was a row of five lights, with another on top. As it approached Mrs Taylor backed away in fear that the object was coming straight at them. It was a disc shaped craft, somewhat resembling a helicopter, with 5 portholes emitting orange beams of light, with a diffuse orange light on top, and a similar glow on the base which lit up the trees and ground 20m below. The object then suddenly shot away at "dizzying speed" like a shooting star, in the direction from whence it came. A sort of orange glowing smoke ring persisted for 5 min. after the craft had vanished. No sound was heard at any time. Earlier, another person had seen strange lights, and felt a "strange and very local whiff" in a remote field. (FSR 7,6, p.6 - Leonard Cramp)

983 8 July 1961 2300 hrs
BEULAH (MICHIGAN) Movie projectionist Terry Gregory (17) and his girlfriend Nannette Hilay, were parked about 6km E of this town when a bright white light appeared overhead travelling SE-NW at the speed of a jet. About 1 min. later it stopped and de-

ascended to treetop level, then rose to an elevation of 200'. After a few minutes, the couple drove to pick up fruit-farmer Walt Raynor (17) and plumber Robert Shoebridge (20). The object was still in the vicinity behind trees, its light illuminating the rear of a nearby hose like the full moon, fading and brightening intermittently. After 15 mins. the 4 left for the Immerman Road, observing a faint rotating beacon in the object. After they had been parked on the road for 15 mins. a red light the size of a grapefruit came out of the woods at 1.80m above the ground, travelling at bicycle speed. Then a white object appeared about 1m from the red. These merged into one, split again, then the red object disappeared. The witnesses returned with the parents of Terry Gregory, who saw the blue light and the beacon. After taking Mr and Mrs Gregory home, the 3 young men returned to the spot at 0200 hrs, but nothing was visible. There was no sound. USAF investigators felt that the witnesses were sincere. (Official Guide, pp.33,164)

984 12 July 1961

MILLMERRAN (QUEENSLAND, AUSTRALIA) Two station hands saw an unusual object the size of a kerosene tin with long flames coming from one end, dive towards them, apparently landing in a nearby field. They went to investigate, but found no trace (Hervey, la, p.103)

985 17 July 1961

0200 hrs

LAS VEGAS (NEVADA) 1.6km N of Bonny Spring Ranch on US91, two civilians in a car saw, in the rear view mirror, a low-flying object that overtook their car, followed by a rush of cold air. It stopped, circled the vehicle, flew off and was lost to sight behind mountains. In the course of an exceptionally complete investigation by military authorities no trace of a landing was discovered. (M521 - Atic)

986 August 1961

0130 hrs

ROGERS (KENTUCKY) A woman visiting in-laws was sleeping in her room with her baby and two daughters. She was awakened by a feeling of powerful force pulling her out of bed, and saw a black creature with a small round head, no neck, big "mean but sad" eyes, around the top of which were wrinkles which glowed. It moved over to where the girls were sleeping. The 14 year old also was awoken by this force. The creature seemed to communicate that it wanted her to go with it. When she screamed it vanished. The baby refused to be breast fed after the incident. (Stringfield IIB, p.71)

987 8 August 1961

0330 hrs

WETASKIWIN (ALBERTA, CANADA) Charles Cummings was woken by the light of the early dawn, and saw two figures standing in his room. They were between 1.2-1.5m

tall, dressed in dark green two-piece suits with belts round the middle and helmets raised back from their faces. One was standing at the foot of the bed, the other at the head. This latter gave the impression of being older, with receding hair. Both were "beautifully proportioned" and seemed to glide. Cummings felt paralysed, and strangely calm, as the beings spoke to him for about a minute, suggesting they return. One then said to the other "I think he's waking up on us, we'd better go". They then just disappeared as a sound like air escaping from a pipe was heard. Cummings was no longer paralysed. Meanwhile 250m away, Dr Gerald Whitney, whose western facing window had an unobstructed view of the Cummings house, was looking out and saw a shiny, bright, bluish sphere 8-9m diam. in front of the Cummings house. It rose slowly, gathered speed, and proceeded north on a trajectory of 8-10°. About 120m along its route, at an alt. of 20m, the sphere disappeared. It was seen for 50 secs. (John Musgrave - Bill Holt :: Bloecher - Franck)

988 12 August 1961

2100 hrs

KANSAS CITY (KANSAS) Two 21-year-old students in their last year at Drake University, Tom Phipps and James Furkenhoff, were driving in their convertible with the top down, when they saw a large object in the sky about 3 city blocks away. They at first thought it was an aircraft in danger of crashing, but as they got closer they saw it was an oval object shaped roughly like a sledge with running boards, just less than half the size of an American football field. The running boards seemed to have lights which caused it to glow a pale yellow. A high vertical tail ran from the back edge to the centre of the metallic contraption, which was hovering at 15m. After staying right beneath the object for about 4 mins., they drove away, suddenly afraid. As they did so the craft veered away to the E, disappearing in 5 secs. (Official Guide, pp. 32, 143 + Olsen 3-73 - Atic)

989 17 August 1961

STILLWATER (MINNESOTA) A vertical 'V' shaped formation of yellowish lights was seen passing behind some trees at low alt. (UFO Evidence 15,139)

990 25 August 1961 (appx)

TOULOUSE (FRANCE) Five persons observed a luminous yellow sphere, 8m diameter, flying about 10m above the road. Horizontal and vertical bands of darker tone gave the impression of windows. The object flew away very fast when the car reached town. (M523 - LIDEN, n.d.)

When dealing with such occurrences as the 1909 and 1913 'airship waves' we can study them as isolated social panics, but in the present day the UFO enigma has taken such a grip that ufologists have already taken historical panics and mythology as a foundation and verification for the events which are reported today. As a social phenomenon, the UFO sub-cultures are here to stay, for many reasons.

The consequence is, that through the dissemination of UFO research and studies in the mass-media, the public is very well aware of what a UFO encounter entails. Especially powerful are the ufological images evoked by science-fiction in films and literature, when the basic elements of UFO lore are integrated into vast, fictional constructs - such as Close Encounters of the Third Kind or Alternative 3.

In a recent article (20), Robert Morrell proposed that extraterrestrial hypothesis "scores over so many of the ideas advanced to replace it, in that it is a natural explanation. Para-normal fantasies which are so popular among certain ufologists, and which are thought to be better propositions than nuts and bolts concepts such as the ETH, do not satisfy, because at no stage can anyone state when the normal ends and the paranormal commences. This has always struck me as the main weakness of paranormal fantasies, which for the most part are too infantile for serious consideration".

My contention is that the UFO subject can be treated via already existing scientific disciplines, and that the 'ETH' is as much a para-normal explanation as the theories of the 'old-ball cults' Morrell derides. The 'ETH' cultist seeks space-ships, the so-called 'new-ufologists' seek relevance, context and understanding of the humanistic aspects of the UFO experience which stand between us and a comprehension of the ufological situation. Only with this enlightenment will we be able to grasp the importance, or relative unimportance, of UFO research.

EDITORIAL - Continued

subjected to trouble from local authorities, been plagued with vermin, or been involved in acrimonious disputes with their neighbours. In most cases the press treatment is angled to elicit sympathy, even if the ultimate responsibility for these mishaps may lie with the complainant.

A part of my professional work involves the indexing of local newspapers. It is remarkable the number of exhibitionists who will do or say virtually anything to be mentioned in the press, as well as a great number of compulsive letter writers. UFO investigators would be well advised to

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Due to the editing involved in shortening this paper for publication here, the references in this section do not necessarily have consecutive numbers. The full original version of Nigel Watson's report on the case of Mrs Trench will appear in a future issue of Irish UFO News.

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check through the local papers in a district before becoming too involved with percipients.

Many ufologists are too trusting. Even quite 'respectable' individuals are often willing to tell the most bare-faced lies if they perceive some advantage in it - as any ticket inspector or traffic warden will testify. There seems no reason why these people should not be represented amongst the total population of UFO percipients. This question of out-and-out lying is, however, one nettle that ufologists have been exceedingly reluctant to grasp.

--- Peter Rogerson

Philately will get you nowhere!

KEVIN MCCLURE

Those of you who have collected stamps will know that it can be done with considerable excellence. One may specialise in stamps of different periods or countries in particular subjects or themes. One may take an interest in new issues or postal history, or in forgeries. One may buy catalogues or background books, or expensive items of equipment, or even join clubs and societies for enthusiasts. Stamps being straightforward and inanimate, collecting them is an ideal hobby for children.

In the order of priorities of many investigators, ethical considerations come somewhere below the possession of a tacky little membership card, but there are those who are concerned, and I suspect that many of them read MAGONIA. There is clearly an elite in British ufology, and UFOIN in particular has shown how much can be achieved by first standardizing methods, and then gradually raising these standards. The quality of the best of investigation has probably never been higher and occasional articles have emerged which are wholly or partly with the ethics of investigatory method. I would like to look beyond this point in due course, but first, with due respect to articles in Investigation (1), MAPIT Skywatch (2), and F&ER (3), I will try to enumerate what seem to be the most important ethical and moral considerations involved in investigation.

The right to investigate UFO Reports. There isn't any - the percipient must be allowed to decide what happens, and if that is a closed front door, so be it.

The approach to the witness. This will clearly depend on who has taken the initiative - percipient or investigator, but in every case discretion and confidentiality must be swiftly established. The percipient should understand what is entailed in in-

vestigation, and what purpose it will serve.

Publicity and disclosure of personal information. This again, should be the informed decision of the witness. The investigator should be able and willing to communicate clearly the possible effects of any disclosure.

Witness trauma. This is almost inevitable, to some degree, in any notable case. Musgrave (3) refers to the 'Investigator as Counsellor and Healer', and while this may smack a little of half-baked social work, the point is generally valid. There is much that a capable investigator can do for the witness in terms of comforting, calming, and, without bias or over-emphasis, offering an explanation for what may have happened. Many reports of paranormal events are made because of worry rather than any desire to further our research.

Poor physical health. A vital point in investigation anyway, this must be considered as early as possible - poor physical health is unlikely to preclude the making of a report, but will certainly entail extra care.

Poor mental health. A harder problem to detect, but one we must be equipped to consider. It is a problem that cuts two ways. A 'maladjusted witness' may, on the one hand, be wholly fabricating a report. On the other hand, the report may be as 'true' as any other, but to pursue it in depth with the percipient may well cause further psychological damage.

Claims of other paranormal experiences or abilities. A number of otherwise first rate UFO investigators are currently seeking out information of this kind from what are initially UFO percipients, but some are adhering to a preconceived scheme and questionnaire, such as they would never

use for a UFO report.

In this context, above all others, speaking as a Society for Psychical Research member with a little experience of related phenomena, I do not think the investigator should initiate belief in an extended range of experience. Where the information emerges voluntarily, or in the course of quiet investigation, it should not be leaped on as a fascinating breakthrough in research. Investigate incidents, certainly, but remember what happened to Uri Geller when his range of experience was broadened from metal-bending to UFOs, to saving the world, and so back to obscurity.

Child Witnesses. A difficult area, well considered by Jenny Handles in the Investigation article. All the previous points become more important in this context. Because many child witnesses will not be able to make the relevant decisions for themselves, an even greater onus of responsibility will fall upon the investigator. I would suggest, for my own part, that unless the case is liable to be important for ufology, or there is a clear need for the individual or the family to work problems out through investigation, we should not pursue cases which involve children. Quite simply, unusual events, or apparent events, should not be afforded unwarranted importance to an impressionable mind.

Specialised psychological investigation methods. This topic primarily involves hypnotic regression, though I have heard of some damn-silly hallucinogenic research into 'after-death' experiences, in which UFO-type events have occurred. I suspect that a reassessment of regression is in progress. It is steadily proving unreliable and its products too often dependent on the operator of the hypnotic condition. It has been shown to be inconsistent if repeated at intervals, and its reported experiences to be broadly replicable among creative individuals who make no claim to UFO experience. If the technique is to be used we should certainly be very careful whom we ask to practise it. Someone with a science degree in psychology is not a psychologist. How many clinically trained psychologists do we have access to in the UK?

Knowing a little about interviewing techniques, I am somewhat prejudiced against what I see as artificial methods. A good interviewer can almost always obtain information that is true, a hypnotist can obtain much that is not. I prefer our witnesses to be conscious, for their sake, and ours.

Little of the above is original, but I hope it covers most of the major approaches to ethics in ufology. Considering

that little or no thought was given to this matter ten years ago, we should probably be proud of getting this far; yet, though we have begun to establish something of a 'code of conduct' for dealing with witnesses, we are still assuming the validity of a premise that has scarcely been considered. The premise is that UFO reports, some or all, actually require investigation, and that we are the right people to do this. Underlying all our questions of success or failure, skill and ethics, is the matter of our motivation for all that we do.



We are still like the philatelists, collecting UFO reports. Having made what we consider is an adequate collection, we use the appearance in our collection of some particular item, to justify ideas and speculations towards which we feel, for some reason, a particular affection. We collect our reports, and, like the skilled specialist stamp-collector, catalogue and classify them, look at historical and fraudulent aspects, and partake in group activities of various kinds. Certainly we buy books and catalogues, and dream, at least, of expensive items of equipment. But we are not dealing with small pieces of printed paper, but with people and their problems, and complex social and psychological situations. If we are to become involved with percipients who are moving towards the edges of reality, we should not only know how to do it well, but to be able to explain why we are doing it, and justify our explanation to the public. The fact that we are broadly regarded as cranks - often dangerous cranks - seems to suggest either that we cannot provide such explanations, or have failed to communicate our ability to do so.

Jenny Handles, in the Editorial of NUFON News, May 1980, and in her attitude to high strangeness cases in the groups with which she has worked, has taken a stance with which I wholly agree. She makes the point that groups, great or small achieve relatively little, and that it is individuals who make the breakthroughs in ufology. She has stressed the importance of directing investigator effort where it is likely to produce results; that is, in the area of close-encounter and paranormal cases. I suspect that this is partly a response to the limited number of capable investigators, rather than a major change

in the direction of investigation.

We might even go beyond this. Instead of using local groups and representatives to filter out trivia, might we not devise a way of ignoring the trivia in the first place? If we declined to show an interest in low definition reports and lights-in-the-sky for a year or two, would it actually be any loss? Do any reports falling into these categories produce anything of interest that has not actually been introduced by an over-keen investigator? How many reports of these types do we have already; and do we do anything with them that might justify our encouraging people to spend their time collecting more, or justify our intrusion on witnesses to obtain further information?

This is really to take a different approach to priorities at least, and probably to the whole subject. To emphasize high strangeness cases, and actively exclude what may be 'true-UFOs', but 'true-UFOs' which cannot be productive in advancing our understanding, might have a number of effects. The movement towards common ground with serious psychic research (which has much less of a public credibility problem) would be emphasized and, as far as scientific method would be appropriate, it could be more easily applied to a narrower range of investigations. While such a change in direction might emasculate the *raison d'être* of many groups and investigators, the "saving remnant", seriously skilled and involved, would at least be freed from the bad publicity inherent in the skywatch mentality. It would make nonsense of the current systems of judging the 'reality' of UFOs by ratios of total reports to presumed unknowns. That seems an inappropriate method of assessing psychological experience. Above all, given a new approach and a definition of investigation that demands a professional attitude, we might stop squabbling, all we seem to have in common at present is a desire to investigate.

I don't think we have strayed very far from ethics, because the ethical question is indivisible from the quality of our approach to investigation and our use of its results. Among the best and most experienced investigators and writers in the UK there is a range of attitudes, running from a clear determination to refute any paranormal explanation to a firm belief in UFOs as part of a demonology. Others are clearly preoccupied with self-publicity. Surely mysteries and anomalies are fair game for investigation, for sound social a psychological, even journalistic, reasons. We should not even feel ashamed of the pleasure we undoubtedly derive from our interest. Certainly some witnesses require the atten-

tion that we can afford them. People want to read about UFOs, whether ET, paranormal or anything else; many percipients wish to share their experiences. We can justify investigators, but can we justify the ones we've got?

The application of ethical principles of the kind discussed above are clearly vital; so too is intelligence, stability and sanity. I would suggest that while we encourage investigators with strong prejudices and preconceptions to attend important cases, we will continue to suffer from marked 'investigator-effects', where the investigator's own attitudes influence the result of the investigation. We do not know or understand the nature of the UFO phenomenon; the most unethical act open to us is to believe, or worse, pretend, that we do.

LETTERS

Dear Peter,

Today I got the latest edition of MAGONIA - I particularly like the cover. I'm now preparing to see German agents swarming around Althorpe, all of whom will be victims of a time-warp, or figment of my imagination, depending on your point of view!

The case disclosed by the Randles/Whetnall investigation team was most interesting. I'd disagree with Randles that: "In the past ufologists would no doubt have found her a 'good witness' and accepted much of her testimony at face value" I'm sure some ufologists would have completely ignored her, due to the "slight degree of senility" displayed by the witness, and the bizarre nature of her observations. As you might recall, a member of Trevor Whittaker's UFO group visited Paul Bennett (MUF0B, NS 11 and 12) and he dismissed his observations as due to an over-imaginative mind triggered off by reading too many UFO books. Randles is doing better than 'past ufologists' by recording a wider range of information, which is useful for other researchers. However, her only justification for revealing this material is because the witness's 'psychic and UFO experiences have a common cause', this being a need to address a 'subconscious cry for contact

with others'. Surely the witness hasn't had a subconscious crying out for contact with other people since the age of eight (when she experienced her first strange happening). Indeed, Randles reveals that the witness had been used to living in remote areas at a very early age, so why a delay of more than seventy years before the pangs of loneliness? I think in future investigations we need to come to a far deeper understanding of the witnesses, and try to get to grips with the reasons for such experiences. However this will require greater skill and tact from ufologists, who are not exactly renowned for these qualities.

We must not underestimate the complexities of human experience and perception, and a single causal explanation like 'a cry for contact' cannot do justice even to a senile old woman's mental mechanism.

The ethical issues that are raised by the intense psychological examination of witnesses to strange encounters are enormous, especially when most of the investigators are amateurs.

There are several alternatives: 1, we continue to study such cases on a superficial level; 2, we enlist the aid of interested experts (it is a promising thought that within the next ten years there will be several experts capable and willing to carry out such research in Britain); 3, we as investigators should obtain some elementary knowledge of psychology, sociology, and other, related, disciplines, so that we can at least realise the problems being experienced by the percipients (and learn when not to sell a contact story to the *News of the World*, or one of the many 'tit'n'bum' newspapers!)

So much for my lecture on ufology!

Best wishes,

Nigel Watson
Althorpe
Humberside

Dear John

I was most interested to read the articles in MAGONIA on the question of UFO ethics. This appears to be a subject several people have started to think about at once. I vividly recall in July 1979, while on holiday in Yugoslavia, starting to write my new book (which is a kind of field guide for ufologists) recognising that an area which I would have to cover in some depth was the ethical responsibilities the ufologists has to himself, the subject, and the witnesses. Consequently I covered this point in some detail, citing the excellency MUF0B article by Harry Tokarz, and multiple illustrations from my own experience. A couple of months later I found that Martin Keatman (in an article he wrote for

Northern Ufology) referenced similar points from the Tokarz essay.

Next came an article in David Rees's *Skywatch* magazine which looked at the problem in a general vein. This was written at about the same time as I was preparing "Ethical Factors of a UFO Investigation", for publication in the January 1980 issue of *Investigation*, based on my involvement with the Gaynor Sutherland case. The investigation caused considerable concern over the problems of becoming too involved in the life pattern of an individual at such a crucial stage in her life. Witnesses do have an alarming tendency to become overly dependent on investigators, whom they may regard as a staff of support - being the only person to take seriously their fantastic story. This may lead to a great emotional let-down if it is subsequently learned that one does not implicitly believe everything they claim.

The question of 'belief' is a moot point. I feel a great deal of the difficulty stems from a stereotyped image of UFOs. Thus investigators believe or disbelieve witnesses on the basis of personally biased preconceptions. I advocate a definition of 'ufology' which would eliminate the need to fit UFOs into arbitrary pigeon-holes. It is totally apposed to the definition of "UFO Report" which the International Working Party came up with at the London Congress in 1979. My proposed working definition is: "The study of reported experiences, and their possible causes, which the witness, investigator, or both consider related to their conception of the UFO phenomenon".

Only by giving such freedom of interpretation can we hope to study all that may possibly be relevant, and treat a witness story objectively. Surely, if it is significant to him, that is all that counts, not a rigid ruling set down by boffins, who say X is a UFO report, and Y is not?

It is clear that a total about-face in UFO investigation policy is needed.

One's job is that of being an intermediary for the witness to come to terms with what may be a traumatic experience. One's obligations, I feel, are in this order:

1 - Ensure the witness has come to terms with the experience, helping him/her to reach their own conclusions about its meaning. NEVER tell a witness what their experience 'means', since your interpretations are subjective, and it is probable that the witness's own subjective interpretation is far more valid than yours. Never leave a witness unless you are certain that their life has not been altered for the worse by the experience.

2 - Ensure that you fulfil your obligations to both witness and 'ufology' by protecting the anonymity a story in *all* instances where you feel that either ones best inter-

ests are served thereby. There will be many occasions. A 'quick-sell' of a story to the media usually benefits no-one in the end. 3 - As a final factor consider your obligations to UFO study by recording full, relevant details. This should only be after the discharge of 1 and 2, even if in some instances 3 then becomes impossible.

Perhaps if we started to realise that our position is often as a last resort for many witnesses, and offer them positive help to overcome the problems that the encounter has created, we may find the public in general being kinder to ufologists, and that those who have had the stranger experiences will gain confidence to tell us about them. The consequences of keeping these within themselves could be devastating, with goodness knows what degree of destructive influence on their personality and lifestyle.

Best Wishes

Jenny Randles,
Birchwood,
Warrington.

Notes & Quotes

Our Man at the Notting Hill Carnival with the Can of Red Stripe Lager writes:

Amongst the forty or so floats which took part in this year's West Indian carnival, was one carrying a tuneful steel-band, proudly bearing the banner: 'F.S.R. All-Stars Steel Band'. An explanation is eagerly awaited.

MAGONIA readers in the UK will have the chance to witness one of our Editorial Team in action on BBC 2, on the 21st September (Sunday night), when Roger Sandell appears on 'Mastermind', answering questions on the life and works of H P Lovecraft. Tight lipped Sandell will not reveal how the show (recorded in August) turned out, but promises an exciting conclusion.

Followers of the Neasden UFO controversy of the early seventies will be interested in the following item, which appeared in the Daily Telegraph:

Swami to ride
elephant
in Neasden

BOOKS

REVIEWED BY PETER ROGERSON

DE HERRA, John. The Etherian Invasion.
Hwong Pub. Co., Los Alamitas, Cal.
1978. x, 157 pp. \$2.95.

This is a most interesting little book almost damned by a silly title. It is a study of contactee extraordinaire, Brian Scott. Scott's story started with a close encounter and two time lapse experiences in the Spring of 1971. It became a classic abduction report under hypnotic regression by Alvin Lawson and William McCall. From then on, a long repertoire of 'paranormal' events occurred - automatic writing, poltergeist effects, alleged possession, invasion of the house by balls of light, alleged stigmata. Finally, with the help of an official of the mystical group Eckankar, he became a full-blooded contactee, founding his own cult, 'Congress for Interplanetary Technology and Education'.

De Herra has clearly written this book 'on the hoof', and we can trace his evident puzzlement as events unfold, and Scott's credibility gap widens. It was apparently in an attempt to sort out the Scott mess, that De Herra, Lawson and McCall set about their 'imaginary abductee' experiments.

By the last pages of the book, Scott's credibility is very threadbare indeed, as are his really scary acts. The 'great demonic voice' is shown to be relaying information taken from one of Allen Landsburg's TV shows, and Brian's 'stigmata' was a commercial tattoo.

De Herra clearly feels that even though Scott's abduction and contact story is fairly worthless, the evidence for the balls of light (the 'etherian invasion' of the title) is quite impressive, and points to similar cases, including Fatima. Interestingly such balls of light are not unknown in cases of either poltergeists or apparitions, and do seem to be a genuinely trans-cultural experience.

Cases such as that of Scott do demonstrate the extreme difficulties inherent in trying to separate hoax, mass hysteria, psychopathology, and 'genuine' paranormal events. Furthermore, they show how the pathology of the family - Scott's wife was placed in a psychiatric hospital at one point - is such an important factor in such

cases. Finally, De Herra's 'naive' style of writing, preserving his on-the-spot doubts and anxieties, shows just what UFO investigators can find themselves up against, and why ufology is definitely not a schoolboy hobby. The author is to be congratulated on his guts and tenacity.

WASSON, Barbara. Sasquatch Apparitions: a critique of the Pacific North-West hominid. Published by the author, PO Box 5551, Bend, Oregon 97701. 1979. 173 pp., 12 plates.

A book entitled "Sasquatch Apparitions" written by a clinical psychologist promised much of interest. In the event, it delivered little. Dr Wasson has written a highly polemical piece, deeply enmeshed in the factional politics of Bigfootery: for Rene Dahindren (on whom she appears to have a crush) and the shoot-'em-if-you-can faction; and against Peter Byrne (whom she loathes), and to a lesser extent John Greem and John Napier. Apparently Dahindren spends much of his time in litigation.

For those who find the personality battles of British ufology sufficiently tiresome, this book will only provide more of the same ilk.

There is an interesting appendix, with abstracts of papers at a University of British Columbia seminar on Sasquatch, presented in May 1978. These look interesting, and we still have hopes of obtaining the proceedings of this conference.

MUFON. Proceedings, MUFON UFO Symposium, San Francisco, July 7-8th, 1979. 226pp. \$8.00

After the rather poor quality of the 1978 Proceedings, I was pleased to find that these proceedings marked a considerable improvement, with papers of interest to a wide circle of ufological opinion.

They are worth reading, if only for David Stupples and William McNeece's excellent study of a UFO cult in Michigan. This cult, called the 'Institute for Cosmic Research, is engaged in building a model flying saucer, and relating from the space people through its charismatic leader, 'Gordon'.

The authors suggest that there are three distinct subcultures attached to the cult: the Religious, who "showed little interest in the construction of Bluebird (the model UFO)..." but who looked upon 'Gordon's' messages from the space people as sources of religious truth; the Technical who were primarily interested in the building of the spaceship and had little interest in 'Gordon's' philosophy; and the Occult, to whom the Institute was just another of the occult and metaphysical groups through which they floated.

The authors show how, by simultaneously announcing a new and better machine, and denigrating competing metaphysical systems, the leadership was able to quell an incipient revolt within the group.

The 'Bluebird' group is perhaps an extreme example of a Western Cargo-Cult, with its ideology of the construction of a magical machine as a religious activity. In this it strongly resembles John Murray Spear's 'Living Machine', an episode in nineteenth-century spiritualism. (see Nandor Fodor's Between the Worlds, 1967).

Despite the extremist nature of the 'Institute', the authors tri-partite division is equally applicable to many UFO groups, including a flying saucer discussion group which this reviewer attended between 1968 and 1974.

Another interesting paper is Alvin Lawson's study of six basic entity groups (human, humanoid, animal, robot, exotic, and apparitional) as manifested in UFO records, Greek myth and fable, Christian belief, Demonology, Folklore, the works of Shakespeare, and a variety of other fictional and cultural sources. He compares these with drawings and sketches provided by his 'imaginary abduction' subjects. While some of the comparisons seem forced, those between Sci-fi and comic book heroes, children's drawings, and imaginary abductee's sketches are impressive. Lawson suggests that these represent basic patterns in the human imagination, although he leaves the question of how these occur in UFO experiences open.

Richard Haines compares selected sightings from aircraft between 1973-1978, and concludes that all refer to the same thing(s). Drawings and descriptions are provided where available. Ted Peters surveys the UFO belief system as a religious expression, but as in his in many ways excellent book UFO's, God's Chariots, he seems unable to decide whether he is to act as commentator or preacher, and falls rather uneasily in the middle.

Denis Reagan and William Allen examine alleged UFO sounds from Bragg Creek, Alberta. These seem to be similar to, but not identical with, those produced by certain owls. This is an example of a good 'physical effects' investigation.

Much of the remaining material is very familiar - Bill Spaulding on government cover-ups; James McCampbell on contact with Ufonauts - a study which does not seem very careful; Walter Greenwood discusses ufology in newspapers, to no apparent end; while Stanton Freidman and Allen Hynek give their usual spiels.

It is an iron law of UFO conferences that at least one speaker should seem a complete looney. In this case the post went to Tom Bearien, a nuclear physicist, who

seems to be concerned about deadly 'tulp-oids' from the Russians, mutilating cattle. One does not have to be psychic to sense the general shuffling and chair scraping this must have created.

MOORE, Alvin E. Mystery of the Skymen.

Saucerian Press, 1979. 256 pp. N.P.

The thrilling tale of the mysterious Virginia Skystone, which fell from the dreaded sky-island, a sort of super-terrene rubbish dump, which causes all sorts of nasty pollution. In this piece of somewhat updated 1950's nostalgia, Commander Moore expresses his concern with pollution, but decides to ascribe it to extra-terrenes. Nothing to do with serious ufology, but it has a charm of its own, perhaps because it doesn't pretend to be anything scientific, though no doubt Commander Moore takes it all seriously enough.

BUFORA Vehicle Interference Project,

compiled by Geoffrey Falla, edited by Charles F Lockwood and Anthony Pace.

Most of this project consists of Geoffrey Falla's vehicle interference catalogue of 420 items. This comprises good abstracts, and far fuller references, in the main, than Ted Peters 'Traces' catalogues published by CUFOS; Falla is to be congratulated on his efforts. It is a pity, however, that in some cases he appears to

have access only to poor secondary sources, such as the works of Brad Steiger. The absence of references to Ballester-Olmos's catalogue, also published by CUFOS, is especially puzzling. Nor does it appear that Falla had access to the Magonia catalogue, or to Michel's Flying Saucers and the Straight Line Mystery. One wonders just what help BUFORA provided to Falla.

The editors are quite right to point out that such catalogues should never be treated as anything more than reading lists. This is especially true of omnibus efforts such as INTCAT.

Just how rare the alleged EM effect is when hunted down, is illustrated by the fact that only two actual BUFORA case studies are presented. Both date from 1968. One was investigated ten years after the event (at one time BUFORA said they like to investigate cases within 24 hours), and the other does not involve a UFO experience at all. BUFORA also say that they are going to produce case studies on two further cases. One from 1967 is based on a reinvestigation which was conducted eight or nine years later, and which elicits details which differ in significant ways from the original investigation, which BUFORA appear to have mislaid! The other, from 1976/7, is connected with a controversial contactee. It seems safe to assume that there are no really probative EM cases in the UK.

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